

THE CHINESE RECORDER AND MISSIONARY JOURNAL

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Editorial

In presenting the subject of Work Among Young People and Children as the special topic for this month, we hope it

**The Children of
the Church.**

will be felt that the RECORDER is calling attention to one of the vital needs of present-day missionary enterprise. The Christian church has now reached a position where by a natural increase, by retaining the fellowship and service of the children of church members, it should extend in numbers regularly and considerably. It is one of the very first duties of church life and work to feed the lambs of the flock, and these will be fed only at the cost of special care and labour. While it is found very necessary in the home lands to make every effort to retain the services of the young people for the church and to claim them for Jesus Christ in places, that is, even where they are brought up under Christian influences, it becomes doubly necessary that in China, living in a heathen atmosphere and surrounded by temptations of a very special kind, exceptional efforts should be made to guide the faith of these little ones aright. That we have not yet learned the secret of success along this line of work the leakage of children of Christian parentage into ways of carelessness and vice, though very rarely be it noted into the habit of idolatry, bears sad enough witness. There is no antidote to the poisoning influence of the evil which is in the world like that of due instruction in the things of God. Early apprehension of the fact of divine

government and an experience in youth of the power of divine grace, provide in themselves an assurance of future devotion and safety for our young people. We believe therefore that it is wise and necessary to draw attention to the growing need of work for the children of the church.

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WE are learning in these years a very salutary lesson and learning it very largely as a result of past failure. It is dawn-

**The Young People
Outside the Church.**

ing upon the church in China at last that there is a possibility of gaining the young from heathen surroundings without attracting them by means of free education in a day-school. The advance of evangelistic activity by means of Sunday schools for non-Christians is one of the striking signs of the times. The readiness with which certain missions and missionaries have attracted to themselves numbers of heathen scholars by this means should be an incentive to all who have charge of established church work to launch out into heathen Sunday school activity at once. The possibilities of such an enterprise carried on over large areas are of a nature to fire enthusiasm and capture the imagination. Much has been said of the surprise and joy with which Morrison would greet the tens of thousands of Chinese Christians gathered together for church worship week by week. What would he not feel at the sight of tens of thousands of heathen children willingly assembled week by week to receive instruction in the Gospel of God? And there is no reason why, if the missionaries of China and their helpers seriously undertook the task, we should not have a million heathen children meeting regularly in Sunday school and receiving such instruction. We suggest to our readers that they shall make a resolve to capture their portion of this million during the present year. Nothing so adds to the sense of hopefulness in relation to work as the knowledge that the growing generation is receiving regular instruction in the way of truth. The whole horizon is so inspiringly widened.

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In his highly stimulating book entitled "The Future Leadership of the Church," Mr. John R. Mott urges parents, teachers, pastors, and all who have influence with the young, to be alert for opportunities wisely and tactfully to set before them the claims and the privileges of a life of service as distinguished from one of mere

**The Life of
Service.**

commercialism, or of pleasure. In this vital matter the apathy on the part of professedly Christian parents in Christian lands is appalling. Is not a like ignorance and apathy in our Chinese flocks, which are largely without Christian heredity, education, environment, mainly our own fault, and ought we not to set ourselves energetically and prayerfully to remedy it? As an aid brief sketches of earnest Christian lives, either abroad or in China—especially those of the young—may be unexpectedly influential. A young Chinese teacher in a college recently mentioned in conducting morning prayers that when a wee lad he had been profoundly impressed by a translation of Jonathan Edward's "Resolutions," written two hundred and seven years ago. It is a fine illustration of the essential immortality of high ideals.

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IN the same connection Mr. Mott states that at the Peking University in 1908 were 186 Chinese students who had signed a covenant to devote their lives to Christian service. One of the chief causes, if not the chief one, was the fact that some of the Christian teachers set apart much time through the year for interviews with the students about their lifework. Not a little of this time was spent in actual prayer with individuals regarding the special difficulties in their path. If China is ever to be regenerated the human agents must be mainly Chinese. No one is wise enough to foresee what potentialities lie wrapped in a young life. Mr. Mott says that when he was a student, Moses Coit Tyler, a distinguished professor of history, one day asked him to remain after class, as Mr. Mott supposed with reference to some class work. To his surprise Prof. Tyler merely gave him a prayer-book, inquiring whether he had ever thought of devoting his life to Christian service.

Perhaps but for those few words much of the marvellous expansion of Christian work among students the world around would have been delayed, or not have taken place at all. "A word in due season is like apples of gold in a network of silver."

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WITH the growth and extension of Sunday school work will come the need for such adjuncts to the work as Young People's Libraries, Study Associations, and so on. We are reminded by a catalogue of the publications of the Chinese Young Men's

Literature for
Young People.

Christian Association that there is already in being a number of excellent books suitable for young people. In this connection we could wish that the Y. M. C. A. publications were issued in a cheaper form, in order that they might be more widely circulated among the young people of our schools and churches. When we are dealing with literature for children and scholars, cheapness is essential. But it is very necessary that a form of literature, which we have too little of, dealing with historical and general topics from the Christian standpoint, and yet not of the entirely hortatory type, should be prepared for use. The church needs literature of this kind as recreative rather than tuitional reading—stories of travel and adventure, especially those connected with the pioneers of the Christian message; romances having a pure aim and treating of high spiritual and ethical subjects; and biographies, interesting for their subject matter as well as from the lessons they teach; all these might do much to raise the tone of young China. Sunday schools and young peoples' classes are the natural avenue for such literary enterprises. Will not the Tract Societies, following the lead of the pioneer Religious Tract Society of London, give us a little less literature of the Catechism type and turn their attention in this direction?

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THE experience of Sunday school teachers and workers in the United States and in Great Britain has led to a general conclusion that at the very least Sunday school lessons should be divided into two courses—junior and senior. The International Lessons have been most successful in systematizing instruction given to children, but it has been found by experience that they need supplementing by a special course for juniors and frequently also by a special course for seniors. While therefore the International Sunday School Lessons as at present used are bound to hold the field for all middle course work—that is, for the great majority of Sunday school classes—we must look forward to the special preparation and use of a course for junior children. Dealing as we are in China with those who have no knowledge of the principles of our teaching, this becomes the more necessary. Indeed it is an essential. We are glad to know therefore that one of the tasks on which Dr. Darroch will enter as Secretary of the China Sunday School Committee is the

preparation of special courses of Sunday school literature. He will have the help of good work already done by some leading Sunday school workers and finds a field for enterprise 'white unto harvest.'

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It is not very possible to help an individual to be good in spite of his personal desire to the contrary, nor is it easy to

**Reform and
Sincerity in China.**

assist a nation along the paths of moral reform whose actions are not consistent with a desire to that end. In the early

part of last year a memorial concerning opium smoking was sanctioned by the Throne, which brought all officials under inspection with regard to the opium habit in accordance with Article 9 of the original regulation compiled by the Government Council in 1907. All officials were therein ordered, without distinction of rank, to give up the habit or to resign their positions. Six months, it will be remembered, was the period allotted for their reformation. A certain amount of laxity in the observance of this was to be expected, but it was scarcely anticipated that one of the first acts of the present Regent would be to appoint to high office an official well known for his opium smoking proclivities. While this sort of thing goes on, no amount of agitation or international conference will be able to do much for China in regard to the opium or any other reform. We sincerely trust that this *mauvais pas* is but a temporary lapse and that the elimination of opium-smoking officials from government employ is to be rigidly enforced. If China would but realize it, thorough internal reform would put her in an impregnable position in her claims for fair treatment in all international matters. One of the first results of the conference of the Commission at present meeting in Shanghai should be an increased stringency and effectiveness in China's own attitude towards the opium evil and its habitués.

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In the article which we reprint this month from the *American Journal of Sociology* certain grave charges are made concerning the failure of missionaries in China to do what they ought and might for this empire. They are charged with teaching patriotism and then standing in the way of the fulfillment of their own teaching. This criticism is so sweeping as to raise

Criticism from
Wittbñ.

considerable doubt concerning the value of the critic's judgment on all kindred topics. Indeed the whole article lacks discrimination. Nevertheless the author's own assertion of his Christian belief and sympathy must be accepted and he should be met on those grounds. His patriotism and that which is generally held by the consensus of Christian thought and teaching may be suspected not to agree. 'Right or wrong, my country always first,' was a leading factor in the crusade which crucified Christ and is not necessarily true patriotism. Such a form of nationalism has been at the root of many of China's woes, and if persisted in without enlightenment, will bring her still further in the dust. It is a right instinct which discourages that patriotic sentiment which serves only to increase the mutual disagreements among nations. At the same time the prevalence of an opinion that missionaries generally are not sympathetic with the legitimate aspiration of patriotic China, should lead to considerable self-examination and to a consistent endeavour to be identified in sympathy and practice with the force of nationalism which Christianity is bound to inspire wherever and whenever it is freely and fairly taught.

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A MOST important series of suggestions appears in the article contributed to the present number upon the proposed Evangelistic Association. What is therein outlined is nothing less than provision for a searching review of the whole method and application of the Christian evangel to the needs of China. That such a review is necessary and would be of the greatest benefit, circumstances show, and anything which saved evangelistic work from the 'rut' of method into which it so easily falls, and provided a permanent court of earnest enquiry and expert advice, must be most serviceable. Do the readers of the RECORDER think it is a practicable suggestion? For the proposed Association to accomplish the work outlined it must have men given up to its particular service and should bring under its working, in order to become effective, the labours of the various Tract Societies and initiate a literature of its own along the lines of missionary study hand-books and missionary apologetic. This could not be accomplished right away; the question is whether the suggestion to inaugurate an association looking to such a desirable end is, or is not, a workable proposition.

THE International Opium Commission has completed its labours, and the test of its resolutions are now before the public.

**The International
Opium Commission.**

These resolutions show what is a matter of fact and was bound to be the case, that they are the result of a compromise between those who desire immediate and total prohibition of the use of opium and those who prefer the method of "progressively increasing stringency." The one great gain of the commission's work lies in its recognition that opium smoking is a matter for gradual but final prohibition, and also that it calls for a re-examination on the part of all countries of their various systems of regulation. Resolution 5, which deals with the question of morphine, is entirely satisfactory and should lead to the eradication of the most terrible danger which has threatened China in connection with the anti-opium movement.

While as much has not been accomplished as many had hoped for, yet it must be recorded, with thankfulness, that a great step forward is marked in connection with opium and drug reform by the findings of this commission. An international recognition of her sincerity in this matter, by the unanimous vote of the participating countries, is a great gain to China and opens the door to treaty revision in this respect as soon as this country is in a position to prove consistent progress throughout the empire in the suppression of the poppy. The issue is now in the hands of China. The whole of the resolutions were unanimously accepted and may not therefore be evaded by any of the contracting parties.

The fact that a missionary Bishop to the Far East presided with dignity and effectiveness over the proceedings of this important international gathering is one in which all his missionary brethren may find satisfaction, and which reflects no little honour upon the communion to which Bishop Brent belongs.

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**Evangelistic
Services.** JUST as we go to press important evangelistic services are beginning in Shanghai and Nanking; those in Shanghai being for foreigners and conducted by Mr. Newell and Mr. Dean, from the United States; daily services being held in the Union Church during the week and a larger service in the Lyceum Theatre Sunday evenings. The services in Nanking are conducted by Mr. Goforth, and extensive preparations have been made for the same in harmonious effort by the different Missions, and in erecting a special tabernacle capable of seating one thousand or more.

The Sanctuary

*The effectual fervent prayer of a righteous man availeth much.—St. James v, 16.
For where two or three are gathered together in my Name, there am I in the midst of them.—
St. Matthew xviii, 20.*

"Prayer is emphatically religion in action. It is the soul of man engaging in that particular form of activity which presupposes the existence of a great bond between itself and God. Prayer is, therefore, nothing else or less than the noblest kind of human exertion. It is the one department of action in which man realizes the highest privilege and capacity of his being. And, in doing this, he is himself enriched and ennobled almost indefinitely; now, as of old, when he comes down from the mountain, his face bears tokens of an irradiation which is not of this world."—Liddon's "Elements of Religion."

PRAY

That there may be increased facilities for the deepening of the devotional life of all Christian workers in home study courses, correspondence courses, supplementary reading courses, Bible institutes, the yearly conferences, and circulating libraries of devotional books. (P. 141.)

For success in their main purpose of all such courses as now exist or may be established in the future.

That the importance of a sound knowledge of the Bible may be recognized for those who would intelligently begin or faithfully live the Christian life. (P. 127.)

That all obstacles that now prevent Sunday Schools in China from being developed, may be removed. (P. 127.)

For all teachers in Sunday Schools, that they may realize the great privilege and responsibility of guiding the young in their religious life. (P. 128.)

For all Sunday School scholars, that they may in their youth so learn the way of life as to become firmly established in right living.

That all Sunday Schools may become great evangelistic agencies. (P. 131.)

That Christian people will be more faithful in sending their children to receive the teaching given in the Sunday Schools. (P. 132.)

That the Sunday Schools may be successful in storing the main facts of Bible truth in the minds of both adults and children. (P. 135.)

For an increased supply of books that will prove sufficient for the needs of systematic Bible study. (P. 142.)

For the continued and ever extending usefulness of the Nanking Bible Institute. (P. 144.)

For God's guidance, that every missionary may work so wisely and well for the good of China and the Chinese that he shall commend himself to the approval rather than the criticism of fair-minded men. (P. 150.)

That those to whom is entrusted the responsibility for the proposed Evangelistic Association may be guided to wise and right action. (P. 154.)

A PRAYER FOR THE YOUNG.

O Lord God, giver of all good things, who by thy Spirit's might dost confirm the first effort of feeble souls, encourage in the hearts of Thy children every good intent and carry them from strength to strength. Cleanse their consciences and stir their wills gladly to serve Thee, the living God. Leave no room in them for spiritual wickedness, no lurking place for secret sins; but so establish and sanctify them by the power of Thy Holy Word, that ever taking heed to the thing that is right, and speaking and doing the truth, they may find godliness their gain both in the life which now is and in that which is to come, through Jesus Christ our Lord. Amen.

GIVE THANKS

For the wonderful advance in knowledge of Christian truth that is evidenced by quiet audiences in our chapels. (P. 136.)

For the good work done in the Nanking Bible Institute and the example set for similar "schools of the prophets." (P. 147.)

For the many Sunday Schools now at work, and for the growth that is taking place in this branch of the work.

For the work accomplished by the International Opium Commission in Shanghai.

Contributed Articles

Sunday School Work for Chinese Children. Difficulties and Suggestions

BY DR. W. F. SEYMOUR

THE fact that Sunday School work in China on any large scale has been so long delayed, seems to indicate one of two things, either the missionaries working here have not looked on the Sunday School as a very valuable evangelizing agency, or else there have been very great obstacles in the way to prevent this kind of work being done.

As to the first supposition, it seems scarcely necessary to discuss it at the present time after the Sunday School has so abundantly proved its great usefulness in other lands. A sound knowledge of the Bible is universally recognized as of the utmost importance, either in intelligently beginning or faithfully living the Christian life. And this knowledge is what the Sunday School seeks to impart, and these the results it hopes to secure. Such being the case, and it being universally recognized that the earlier you begin and the more systematically you continue to train a child, the more likely he is to continue throughout life to follow the path in which you desire him to travel, then we all must admit the value of the Sunday School as an evangelistic agency and should seek to use it in our work. Some one has aptly said that if you want to make a boy a good man, you should "begin with his grandfather." The older missionaries have spent many years of patient effort in teaching Gospel truth in some measure to the fathers and grandfathers. The foundation work has been done, so now we have reason to expect great results from work among the children.

But still there are many difficulties in the way, of which we may briefly mention a few.

1. The belief, so long prevalent among the natives, that the foreigner can cast an evil spell over a child, or that he wants to get a chance to take his eyes out to make medicine with, etc., etc.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

2. The unwillingness on the part of parents and relatives that children shall learn anything of the foreign doctrine.
3. The fact that a great majority of the children cannot read.
4. Lack of properly trained teachers.
6. Lack of sufficient satisfactory lesson helps.
7. Lack of money to provide good helps and accessories.
8. Among church members, a lack of interest in Bible study.

Now what has been done and what can be done to overcome these difficulties?

1. As to the fear that foreigners will do the children bodily harm, that has already been overcome in many places by years of contact with missionaries and native Christians, whose patient continuance in well doing has won the confidence of the people. In newly occupied places this still has to be done, but under the present conditions should be brought about more rapidly than in the past. Anything which will win the hearts of the people will help on in this good work.

2. In some places it has already been shown that opposition to the children attending Sunday School vanishes away when the children come home with lesson leaves upon which is printed in simplest colloquial the lesson taught them, which the men in the family may read and understand for themselves, and also with bright colored picture cards which the women may stick up on the walls of their houses for decorative purposes.

3. To get an idea definitely into the mind of a wholly untutored Chinese child is not an easy task. But it can usually be done if the proper methods are used. It has been found by the writer that the primary lesson leaves published by the Presbyterian Mission Press are most helpful. A skillful teacher will first tell the story of the lesson in language the children can understand and then make the children learn the answers as printed for the questions on the lesson. No matter if they cannot read. They can usually learn to repeat at least a part of the answers after the teacher and learn the golden text if it is not too long. Probably they actually get and retain much more by this method than when the teacher merely gives a long explanation of the Scripture passage being studied.

4. As to teachers, the Christian young men and young women in our high schools and colleges, with a little help

from more experienced instructors, do very nicely. Where there are no schools to draw from, other church members must be pressed into service. If Christian cooks, table-boys, and others of a like grade are set to work in the Sunday School, they often become greatly interested and make very satisfactory teachers. A weekly teachers' meeting is very desirable under the leadership of superintendent or pastor, and the time is doubtless coming when genuine normal training will be given to many of our Sunday School teachers in China.

6. As to lesson helps, some very good ones have been printed in the past and others are being now provided by the Centenary Conference Committee. They should be of several grades to bring the best results, e.g., primary, intermediate and senior quarterlies or leaflets, and also a special series for the teachers. Last year some one prepared a most excellent edition of helps in Shanghai, which were practically a translation of Peloubet's notes. These are specially adapted to be of assistance to teachers, and it is to be hoped that if possible this translation may soon be again taken up by some one. For the north the lesson quarterlies prepared in Peking are most acceptable, and it remains to be seen whether or not they can be improved upon for that section. The kind of primary lessons we favor have already been described. They have been used in many places, not only for children, but for adults as well.

7. As to the money, some one is almost certain to provide for the printing of lesson helps, and the natives should be urged to give the amount needed to introduce them everywhere; their funds, when necessary, to be supplemented by those of the mission or other interested party.

8. Among church members earnest efforts should be made by both foreign and native pastors and other leaders to try to get all of the members to engage in some kind of Bible study. It might be well to examine them all annually on the Scriptures covered by the Sunday School lessons for that time and report to church or mission organizations those passing the best examinations and giving prizes or rewards of some kind to those who pass their examinations "with honors." Some such system is being pursued in India with very good results and has been attempted for two years in at least one mission in China.

Now that the opportunities for Sunday School work are so great, the number of children needing instruction so enormous,

and the results so gratifying, shall we not all unite and push this work as never before? Let us rally around our new Sunday School secretary and give him our cordial co-operation in any plans he and the Conference Sunday School Committee may bring forward. And above all let us learn to pray for and to love the Chinese children as never before and seek for their salvation.

The Sunday School Movement and Its Opportunities

BY REV. WM. C. WHITE, B.D., FOOCHOW

SUNDAY School work in China up to the time of the Centenary Conference was conspicuous by its absence. Reports presented to that Conference showed the Sunday School work to be so meagre and desultory that it was not to be wondered at if a gathering composed of missionaries who themselves owed so much to Sunday Schools at home, should immediately take steps to put this matter to rights and decide that there should be an organizing secretary for this work, backed up by a strong committee. Although there were local movements to further Sunday Schools in some districts, as a whole little had been done and one wonders why no more united effort had been made for Sunday Schools generally, following the example of the home lands. It is possible that the conditions in China being so different to those in the home countries would cause some to think that it was quite impossible to attempt anything on the line of the home Sunday School, and so they plodded on, doing Sunday School work, it is true, in a kind of way along the lines of ordinary missionary work or as opportunity occurred. And yet a very little organization and preparation on typical Sunday School lines would perhaps have made a great difference in results.

For hundreds of years the church had the Sunday School idea and laid stress upon instructing the young, but it was not until 1781 that our present Sunday School methods had their rise, when Robert Raikes planned and organized and advocated his scheme until it arrested attention and developed into the well defined movement, with its wonderful results, of to-day. Although the Sunday School movement of the present would appear to us to be very different to what it was one hundred

years ago, yet the fundamental principle is one and the same,—that the Sunday School is the Bible studying service of the church, having as its object the instruction of all ranks and ages in the knowledge of the Scriptures.

To attempt to graft into the Chinese church the present elaborate Sunday School system of the home land would be placing on it an intolerable burden. Get the church to realize the necessity for systematic Bible study, give a little guidance and supervision in simple initial organization and place into the hands of the scholars simple courses of lessons, with helps for the teachers, and the Sunday School system that will be evolved may not be altogether like that of the Western Sunday Schools, but it will likely be more suitable for China and be taken up more spontaneously and effectively by the Chinese themselves. We want a Sunday School system for China, but it must be one that will appeal to the Chinese mind and will be carried on by the Chinese themselves, and our hope is that the Conference Sunday School Committee may materially aid us in developing such a system.

There is no question in peoples' minds as to why we want an organized Sunday School system, for the great majority are strongly convinced that it can be made a most effective agency for missionary work.

1. In the first place we want Sunday Schools for the evangelistic side of the work, because we want specially to teach God's Word, which alone contains the way of salvation. Rightly used, the Sunday School can become a great evangelistic agency, not only because it reaches children and plants in their hearts the seed truths of Christianity in those most susceptible years of their life, but because it spreads and deepens a knowledge of Bible truths amongst adults, as well as multiplies evangelists in the church by securing the co-operation of voluntary unpaid workers.

We have in our scattered churches all classes of people—heathen, enquirers, Christians; young and old, rich and poor, educated and uneducated. The present method of Bible teaching, apart from the organized Sunday School, is invariably the preaching on a subject to a promiscuous congregation by a preacher who is at no loss for words. It is true that souls have been won by this method, but how much better and more effective would it be if some simple organization could be managed, by which classes of approximate understanding and age

would have their own teachers to press home in a very personal and thorough way the important truths of Scripture.

2. We want the Sunday School system too because of what it means for the pastoral work, the edifying of the Church of Christ.

It is surely more than a coincidence that since the organized Sunday School movement was begun in 1781 the great spiritual wave of missionary interest has come upon the church, and she has tried as never before to win the world for Christ. The church can be strong only in as far as its members assimilate and live according to the teaching of Scripture, and any method that makes for this end, as the Sunday School does, is a factor of the greatest moment in the strengthening and edifying of the church.

Anyone who has much to do with an established pastoral work in China, cannot fail to notice two things. Firstly, the very small percentage of children and grandchildren of Christians, who are active members of the church or attend service, showing a tremendous leakage of the children of Christians. Secondly, the comparatively small number of children to be found in our services or meetings; adults greatly predominate. Upon enquiry it is usually found that most of the adults have children, but for some reason or another they do not come, and it is pretty certain that very few get any adequate instruction at home. The children of Christians are the greatest asset for the future that the Chinese church has, and any weakness in this direction means irreparable loss. The Sunday School, if it does nothing else than retain the children in Scriptural truth and living, is well worth all the time and pains we can bestow upon it. We can think of no greater calamity that could befall the church in the home lands than that its Sunday Schools should suddenly cease, or, say, relapse to the condition of Sunday Schools in China. Such being the case, as a pastoral agency, the Sunday School is one of the greatest supports of the church.

3. The Sunday School is very specially needed in China at the present time owing to the recent educational changes.

The government schools and colleges invariably close on Sundays, and it is quite possible that here may be found a unique opportunity for special evangelistic effort on Sunday School lines. But there is another matter in which educational changes have very particularly affected mission schools. The

bringing up of the government standard of education (in theory if not yet in practise) to a higher level, has forced our schools to crowd in more secular subjects, with the result that the Bible has in many cases been relegated to the background or left out of the curricula entirely. This makes it all the more necessary that Bible classes and Sunday Schools should be made a strong part of our school work.

4. Just one word as a plea for *system* in the work of the Sunday School movement in China. By this we mean the co-operation of all the missions working in China, so that all duplication of work may, as far as possible, be avoided. Hitherto there has been a great deal of overlapping in the preparation of lessons for instance, and overlapping always means waste, whether of time or money or energy.

A perfect organization cannot be expected at once, and though the Sunday School movement as a system is now beginning under the Conference Sunday School Committee, yet at first there cannot but be false starts and inconveniences to many, which will require forbearance and compromises perhaps from many of us.

We feel sure that if we stand together in this matter it will be for the ultimate good of the cause of Christ in this land, and the Sunday School platform is at least one of the places where missionaries should be able to show a united front.

But we cannot afford to forget that the movement, even if represented by a strong committee, cannot progress to its highest usefulness without the personal co-operation of every missionary in his or her local sphere.

Sunday School Courses Suitable for China.

BY MISS EMILY S. HARTWELL, FOCHOW

DR. H. C. Trumbull, the editor of the *Sunday School Times*, defines a Sunday School as "an agency of the church by which the Word of God is taught catechetically to children and other learners clustered in groups or classes by association under a common head. Its source of authority is God's church, its subject matter of study is the Scriptures, its form of teaching includes a free use of question and answer, its membership includes children, its arrangement is by groups clustering generally around individual teachers

as component parts of a unified whole. . . . All of these parts being found, the gathering is substantially a Sunday School."

The Sunday School method as thus defined was a prominent feature in the Jewish system, and as such included in the Christian church by its Divine Founder. Tradition asserts that among the pupils of Moses in his great Bible school were his father-in-law Jethro and young Joshua, and that the latter was preferred above the sons of Moses as his successor because of his greater zeal and fidelity in the school exercises.

Eighty years before Christ, says Deutsch, schools flourished throughout the length and breadth of Judaea, and education had become compulsory. Advanced Bible schools were connected with every local synagogue. These were most like the modern Sunday School. How important was this Bible study in the system of the Rabbis is shown by the saying which, freely translated, is "The good man goes from church to Sunday School." The method of instruction was always by question and answer. Vitranga says it was the part of the teacher to listen and the pupil's part to question. This description coincides with the account of the child Jesus, who at twelve years of age was found sitting in the midst of the teachers, both hearing them and asking them questions. Later, after Jesus entered His ministry, He is spoken of again and again as teaching in the synagogues. His great commission is a command to teach—Go and make disciples of all the nations. The apostles so understood this last command. Every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

No one can doubt the divine authority or the practical benefit of Bible or Sunday Schools. The question is, How can they be developed in China? The first requisite for a school is teachers; the question therefore resolves itself largely into the question, How can we develop teachers?

In studying the methods already given, the thought has suggested itself that in China we may have neglected to use thoroughly the method of Moses, that of simple committing to memory. Most pastors and preachers in China dare not trust their church members to explain the Bible to others. Certainly no church members have the original idea of teaching by question and answer. Might it not be possible, however, to set the church member at work teaching the verbal memorizing of the Bible text, which in the Jewish system included so

much of the first few years of work? Is there not a danger that we Westerners have been so confident that the Chinese have unusual powers of memory, that with the new system of education we fail to realize that they may undergo real loss in giving up so largely their former memoriter method? Shall we not instead take advantage of this natural trait and turn it to good account in our Sunday Schools? "The sword of the Spirit is the Word of God." A home missionary once told me how, his family being Romanists, as a street vagrant he strayed into one of our mission Sunday Schools in Austria and was taught to memorize the golden text. Years later, as a hardened sinner, he stood on a bridge contemplating suicide. At that decisive moment that golden text of his childhood flashed into his memory. It was this, "We shall all stand before the judgment seat of Christ." He dared not face that judgment seat. The Holy Spirit convicted him and he sought further instruction. Later he went to America and became a preacher of the Gospel. What a grand fruitage for that golden text! Shall we not adopt, as one of our ideals, the testimony of Josephus in regard to the Jews that "if any of us should be questioned concerning the laws, he would more easily repeat all than his own name?"

Again, is it not true that the greatest difficulty in securing teachers who can ask or answer questions, is that the Christians themselves are so lacking in an accurate knowledge of the main facts of Bible truth, and the first need is to store the minds of the adults as well as the children with these *main facts*? We are told that Moses had his teachers listen four times first, then set them to work repeating. His teachers were not called upon to explain, but simply to repeat his teachings. No person can question in regard to facts until those facts are thoroughly and accurately fixed in memory. Inaccuracy is the bane of the Chinese mind. On the quicksands of uncertainty of fact, no structure of clear thinking which must precede appropriate questioning, can possibly be built up. To the memorizing of the golden texts, shall we not add psalms and other portions for responsive services?

We wish we knew how Abraham instructed his 318 retainers. Perhaps the nearest we can come to finding out is to study the five of the seven Talmudic requisites of an educated man which bear upon questioning and answering. These are: "He will not be in haste to reply, he will ask

only fitting questions : he will give suitable answers, he will answer the first thing first and the last thing last, and he will candidly confess the limits of his knowledge."

The ordinary Chinese finds no difficulty in pouring forth a flood of words on the Sunday School lesson. Although there is never a lack of fluency, the subject matter, however, does not fulfil the first requirement, which means our common saying, "Think three times before you speak."

Abraham Lincoln had nothing but the Bible to read. As an orator he has rarely been equalled for brevity and directness. May it not be hoped that memorizing of the Bible may help do away with the indefiniteness and indirectness of the Chinese mind, so of them it may be said : "He will ask only fitting questions, he will give suitable answers, he will answer the first thing first and the last thing last."

Again, do we realize what a source of joy it is to feel confident that one has accurate knowledge of some few things ? Is it not this joy of knowing that one does know accurately a very little that makes it possible for an educated man to be able to do what the Talmud says, "candidly confess the limits of his knowledge ?" As means of joy and strength, then, to the Christians let us faithfully endeavor to adopt the Jewish method and give them not only an opportunity to *hear the law*, but so plan to have them drilled and grounded in the law that they shall "*learn it accurately*."

To us older missionaries who can remember when our strongest churches of to-day found the foreign missionary interrupted by the most irrelevant of questions in the midst of his preaching, the quiet audience willing to sit still and listen appears a wonderful advance. In places where silent listeners are still rare, let us take heart that John the baptist, the forerunner, only preached to his fluctuating audiences as he prepared the way for his great Teacher with His superior methods. Let us have patience and perseverance as we remember our Lord commissioned us not only to preach but to disciple (make scholars of) the nations. This is not the task of a few years. It is a proof of our fidelity to the great commission that we have our Sunday School Union and meet to discuss Sunday School methods. Because in most of our churches we have not yet developed teachers so we can have fully equipped Sunday Schools, let us be thankful if we have listeners out of whom the Aaron and seventy elders may be

developed. We have a host of boarding-schools. Shall not these be our training schools for teachers? Surely our Bible-women can be used as regular teachers in our churches, and, as the work becomes more established, the division into classes becomes more urgent that those who know the first principles may be instructed more fully. May it not be possible for the women studying in the training schools to be given more definite teaching in outside churches by careful planning on our part?

In Foochow college, in the city, we have a band of thirty-five or forty young men every Sunday morning taught to prepare to go out and teach in the afternoon. These furnish regular teachers for classes in eight Sunday Schools. The division into classes would not be possible without the methodical sending out of these young men. About half of them walk to outside schools fifteen to forty-five minutes distant. This requires definite time and care for organizing. Each Sunday morning the young men who go out are designated to a particular school and vacancies are filled. In most instances the students also take turns in acting as superintendents and conducting the review at the close of the class study period of about twenty-five minutes, when the scattered classes come together again. The day-schools form the chief attendance at these Sunday Schools, but it is encouraging to report that the number of adults is increasing. It seems a real loss that the churches at Foochow have not the good arrangement that we hear of at Amoy. There, we understand, in many places the Christians bring their mid-day meal, and the food is prepared at the chapel. This certainly seems an ideal arrangement, for it gives opportunity for so much more thorough Bible teaching.

Without such an arrangement the country people cannot possibly walk twice a day, and even in the city the distances seem long to those who take them. Could not the time lost in walking back and forth be far better spent in a training class for teachers? May it not be possible that the failure to study into and follow the early church methods have proved a real loss to the spiritual growth of the church of Christ in China?

J. W. Axtelle, of Nashville, Tennessee, in his book, "The Teacher's Problem," says: "All roads in the Sunday School lead to the seat before the teacher. Other things are lost sight of in the effort to add other seats to this and to see that each is

occupied by some one to whom God's truth may be presented." Cannot you and I help fill some of the vacant seats in our Sunday Schools, seats filled faithfully in the preaching service, but too often empty in the Bible school?

Our Fukien Sunday School Committee has endeavored to prepare three courses for different ages and grades of pupils.

A kindergarten course for the little ones which they hope to be illustrated.

They have had Seymour's course for adults translated not only for the life of Christ but also of the Acts and Epistles; this latter being nearly completed. It is intended that there be a corresponding course of Seymour's for children. In this, questions and answers both have been prepared.

The Bible picture book, which is used very generally in all three missions, is proposed as the basis for a Sunday School course on the Old Testament to supplement Seymour's. Questions have been prepared, but are not yet printed. If answers are given at all, they will only be infrequently.

A course of lessons on the Sunday School calendar for the year is being prepared. The topics for the first half year are appropriate to the Sundays of the church year. The topics for the second half year embody a system of doctrine—the character of God, sin, the atonement, baptism, and all the main doctrines being included. No answers are given in this course.

Besides these courses which have been prepared at Foochow and Hinghua, advanced courses on the Acts and Epistles and on Old Testament biography are proposed to be prepared at Amoy. Prof. Bosworth's courses, both on the Life of Christ and the Acts and Epistles, are also recommended for advanced work. These are in Mandarin character.

Although the international lessons have not been included in the plan of the Sunday School Committee, they have been continued by one of the three missions at Foochow in preference to the special courses proposed. These international lessons, with excellent notes, come out in quarterly sheets in Mandarin with the *Christian Intelligencer*, published by the Presbyterian Mission Press.

It seems therefore that while we are working toward it, we have not yet secured uniformity in Fukien in courses to be pursued. This is such a vital question that there is sure to be difference of opinion and strong preference. The secretary of

our Fukien Union has spent much time corresponding with missionaries all over the empire in regard to the advisability of a uniform course. The responses brought the opinion of 41 % favorable, 40 % unfavorable, and 19 % without any expression on this point. As to the international course being the best uniform, the votes were very evenly divided for and against. This report from over the empire shows that the variety of preference manifested at Foochow, while it may not be so evident in other small localities, is prevalent over the entire empire.

In regard to what was actually done, our secretary gathered that 12 % followed no course whatever, 26 % did not answer this question, 16 % used special courses locally prepared, 11 % followed other courses, including Blakeslee, Seymour, A. B. U. M. course, etc., 35 % used the international, some following the current course and some the courses of a few years past. We see 27 % were for local or special courses, such as Seymour or Blakeslee, and 25 % for the international, showing the majority were actually using the international.

Are not a few things clear to us? First, it is desirable to have different courses for the very young children and the more advanced pupils. Second that every possible incentive to secure the method of question and answer should be adopted. Third, that a sufficient variety of courses be prepared to meet the preferences of the different workers.

Does it not seem certain that with the expanding evangelization of Fukien the variety of kind of pupil will increase instead of decrease? With us will remain the raw recruit from heathenism, while more advanced classes should constantly be added. While in some places the more simple grades may be outgrown, in newer places they will still be in demand.

The practical questions of time and money spent in preparation of lessons, the amount of prepared notes for helps to teachers, the public sentiment aroused or capable of being aroused upon the importance of Bible study in regular Sunday Schools, are all factors to be considered in each mission. Our sails are all spread on the ocean of God's truth and love, and power, that which is the quickest or safest or best route to follow to the heavenly haven of Christ-like character, is the one to be decided in the course of study adopted. Perhaps a simple route, mapped out for the special locality, may be wisest; others may prefer to take advantage of the great gulf stream of

Christian thought in the international lessons, others may prefer to link their teachings more closely to the church calendar of time-honored power. Whatever our convictions are as to route, let us decide on some course and pursue it *vigorously*, knowing our faces are all set toward the same haven as we bid God-speed to each other, trusting the hour will soon come when the Chinese will themselves be able to help decide the questions in which our hereditary preferences make it difficult for us to form a uniform conclusion. In all let us never forget that in variety of manifestation we rejoice together in one God, one faith, one baptism of the Holy Spirit, which moveth in us to will and to do His own good pleasure.

Bible Study for Chinese Christian Workers

BY ABRAM E. CORY, M.A.

Secretary of the Centenary Conference Committee for the
Promotion of Bible Study among Christian Workers.

ONE of the needs most frequently and emphatically expressed at the Centenary Conference was the need of the promotion of Bible study among Chinese Christian workers. The broad term, Christian workers, was understood to include all regular pastors, evangelists, medical helpers, chapel keepers, colporteurs, Bible-women, and other workers of the church as they may be variously designated.

A committee was appointed to put, if possible, forces in motion that would fill the need so frequently expressed.

A recent number of the RECORDER contained the reports of the various conference committees, and among them was the one "For the Promotion of Bible Study among Christian Workers." That report set clearly before the missionary body some of the aims of the committee and the work already accomplished.

The committee has as carefully as possible investigated the questions, Is there a field for such a work? Does Bible study need to be promoted among the Christian workers of the Chinese church? Do the various missions in China feel that there is a call for such a work? In order to be able to intelligently answer the above questions the committee sent out the following list of questions with the results indicated, which

show most conclusively the need and indicate in many ways the present way to supply that need. Answers were received from thirty-seven missions, and the questions and answers were as follows:—

“Has your mission a home study course which you require of your Christian workers, aside from the regular college and theological courses?” To this question twenty-seven missions replied “No” and ten replied “Yes.”

Some of the courses were very simple, and with all but two or three exceptions, the ten that replied that they had courses of study, were agreed that the present courses were not satisfactory and the methods used for carrying out the courses, as prescribed by the missions, were far from satisfactory.

The next question asked was, “Does your mission have any correspondence courses for your Chinese Christian workers?” Thirty-two missions replied that they did not have such work and five replied they did. The correspondence work is in the very beginning, in some centers, but the five missions that have undertaken it, feel it is the most practical and successful way of working the home study courses.

The third question was, Does your mission have any supplementary reading courses for your Chinese Christian workers? Thirty-three missions answered “No” and four answered “Yes.”

The fifth question was asked in two parts: (1.) Does your mission have Bible institutes or conferences for your workers? (2.) Does your mission take part in any interdenominational conferences for Bible study? To these two questions twenty-six replied in the affirmative and eleven in the negative. Very few of the missions take any part in interdenominational conferences, and the others, in most instances, were brief conferences of but two or three days' duration, and were not held with any degree of regularity.

To the next question, “Do you give any portion of your yearly conferences of the Chinese church to Bible study or lectures thereon?” Nineteen answered “No” and seventeen “Yes,” but to nearly all of the affirmative replies was added the information that the Bible study portion of the conferences of the Chinese church was confined to the morning devotional period. The final questions were, Has your mission laid any stress on the daily observance of the morning watch or quiet hour? Have you recommended any regular line of study

looking to the deepening of the spiritual life of your workers? Nineteen answered "No" and seventeen answered "Yes."

In addition to the above answers, the secretary of the committee has visited several important centers, and finds that the proportions, as indicated above, are fairly accurate.

From these answers, and the almost unanimous suggestions that the answers contained, there are some very evident conclusions.

THE FIELD.

The statistics supplied by the Conference report indicates that in 1907 there were some 10,000 Chinese workers that would come under the scope of the work laid out for this committee.

This would be to hold strictly to those that are at present at work in the church. The number of unordained who should undertake regular and systematic Bible study is an increasing number and the statistics quoted above far underestimate the actual field that is before us. The field is as broad as the church in its work and development.

COURSES OF STUDY.

All missions agreed in the opinion that the workers scattered in the various stations needed to do regular and systematic study in the Bible. That a course of study was needed which would spur them on to regular work and make them see the necessity of Bible study. From many sources it was gathered that the Christian workers were demanding such a course, but the missions were so burdened that they had not time to outline and carry forward this line of work.

A few missions have realized the paramount importance and have gone successfully forward in this work.

At the point of the course of study, the committee has experienced the greatest difficulty. To make a suggestive course that would in a small measure supply the needs that are wanting the church entails the important question of suitable books. The church is well supplied with commentaries and like literature, but there seems to be a lack of books that are entirely sufficient for the present needs of systematic Bible study.

Existing books should be used and adapted as far as possible, and this is one of the purposes of the committee.

A sub-committee on courses of study decided to suggest a tentative course which should be used for a year, and in the meantime a most careful investigation of existing books will be made, and after a year's trial we can go forward with much better knowledge than at present.

This tentative course will be published in a following number of the RECORDER.

Correspondence Schools for Bible Study.—While the need for this work is one of the most important before the church, because of the lack of men to carry it out, it is felt that it is one feature that must wait. Investigation is being carried on as to the best methods of promoting such work and as early as possible, perhaps in several centers, such work will be commenced under the general direction of a central committee, but co-operating in every case with the local missionary forces, and each center independent to carry forward its own work.

Supplementary Reading Courses and Libraries.—One fact that has impressed the committee more than any other is the lack of suitable books in Chinese for the workers of any given mission or center. What books the workers have access to are those that he has been able to buy out of a very meager salary or the few that the missionary may have collected from time to time which have, in many instances, not been carefully selected and with no definite purpose in view.

A few missions have most excellent circulating libraries, and they find that the books are used with the greatest profit. In some centers the various missions have united and provided most excellent libraries.

This work needs but the suggestion to have it executed in many missions and in many centers throughout the empire. The best magazines should always be available for the workers. If the Chinese workers are to do the greatest work at this time in China, they must be given a broad outlook on the field, and by being brought in touch with the best literature they will be inspired to the highest service.

DEVOTIONAL BIBLE STUDY.

In talking with a prominent Bishop in China about the work of the promotion of Bible study he said something on this wise: "Get them to reading the Bible through at least

once every year. Have them observe some definite hour of the day, and in that hour read a definite portion of Scripture that will take them through the Bible in a year at least. The observance of this has been one of the greatest motive forces in my life, and whatever I am spiritually I believe I owe it to this brief daily reading of the Bible." This same testimony has come to us from many sources. In talking over this subject with the late Dr. Li, he laid the greatest emphasis on regular daily devotional Bible study.

No more important campaign could be carried on at this revival time in China than the enlisting of all the Chinese workers for the Chinese for at least a fifteen-minute daily observance of a definite time for devotional Bible study.

Bible Institutes or Conferences.—The kind of work that seems to be the most needed, the kind that is the most possible, and the kind that is the most rapidly carried forward is the Bible institute or conference held under entire local management, either by several missions or by a single mission for its own workers. This work is now being carried on in almost every province in China. The institutes are of various periods of duration. Some are as short as three days, while others have extended over a period of a month or six weeks.

Many plans are followed in conducting these institutes, and all are accomplishing a great deal of good. The institute that has probably been conducted the longest without any interruption, is the one in Nanking. Many requests have come to give an account of the working of that institute. I include it below, as I believe it is better to give a detailed account of the working of one institute than to give meager outlines of many.

THE NANKING BIBLE INSTITUTE.

A Word as to the History of the Institute.—Some six years ago one of the missions in Nanking felt the need of special instruction for evangelists, colporteurs, chapel keepers, etc. An institute was held with seventeen in attendance. The missionaries of other missions were invited from the first to give lectures, and in that way they soon began to send their workers. In two or three years it was practically a union institute, but the details were left to the mission that first convened it. After the Centenary Conference appointed a Union Committee for

the Promotion of Bible Study, it was conceived that this work should be entirely under union management.

This year is the first when there has been a rounded union, and the advance over previous years fully justifies the change. There was a large attendance, a more varied and able program and a spirit of fellowship and harmony that was a blessing to the entire community. There was an enrollment of 117 this year. Seventy of these were workers who had come directly from over fifty widely separated districts. The workers were mostly from Anhwei and Kiangsu provinces. The others enrolled were students preparing for the ministry and other workers in Nanking. In addition to those enrolled, the pupils in the schools were in regular attendance. The enrollment represented the workers of eight missions, though the most came from the six missions resident in Nanking.

The day's program was divided as follows:—

8.30-9.00, Devotional; 9.00-10.00, Lecture Period; 10-10.50, Study or Recess Period; 10.50-12.00, Lecture; 12.00-2.00, Noon Recess; 2.00-2.45, Class Period; 2.45-3.15, Study and Recess Period; 3.15-4.15, General Lecture Hour; 7.30-9.00, Evening Services for the deepening of the Spiritual Life.

It will be noticed that there are four distinct kinds of work in the above program.

1. *The Lecture Period.*—We were very fortunate in having six courses of lectures on very important subjects, very carefully prepared by men well able to handle their subjects. The lecture periods were an hour and ten minutes in length. Forty minutes were given to the lecture and thirty minutes to questions and review. Each series of lectures was five or six days in length. The six courses were by Rev. H. F. Rowe on "Exegesis of the Sermon on the Mount," Dr. Geo. F. Devol on "The Art of Soul Winning," Rev. D. MacGillivray on "Methods of Bible Study," Rev. Frank Garrett on "The Minor Prophets," Rev. A. V. Gray, "A Book Study of Colossians" and Dr. John W. Davis on "Homiletics." The last series of lectures has been enlarged and the manuscript is ready for the printer. We understand that the lectures delivered by Dr. MacGillivray will also be put into book form. The outlines of each lecture were printed and placed in the hands of the students as a basis for further notes.

2. *Organized Class Work.*—The students were divided as far as possible according to ability into grades—primary, intermediate, and advanced. Those in the primary class studied the Harmony of the Gospels, following Luce's Harmony. Rev. A. Sydenstricker taught this class. The intermediate class studied Evidences of Christianity, using Martin's text as a basis. H. F. Rowe taught this class. The advanced class studied The Acts, and was taught by the writer. They studied "Studies in the Teaching of Jesus and His Apostles" as translated by Prof. Zia. The class work was considered one of the most helpful features, and for next year it is planned to add special classes for women and perhaps other grades as well.

3. *General Lecture Period.*—These lectures were all very well attended. They dealt with The Manchurian Revival, Methods of Work, The Relation of the Church to Changing Conditions in China, Characters in Church History, and Sunday School Work. The lecturers in this series were Dr. D. MacGillivray, Dr. Gilbert Reid, Dr. W. E. Macklin, and W. F. Beard, of Foochow.

4. *Evening Services.*—The culminating service of each day was the one held in the evening. All of the evening services were in charge of Dr. J. C. Garritt, who gave a book study of Ephesians. Much of the deep spiritual results that attended the institute was due to these night meetings.

The feature that left the deepest impression on the church in the city were the union gatherings on Sunday. Rev. Gilbert Reid came from Shanghai for both of these. The first Lord's Day preachers from the institute occupied all the pulpits in the city for the morning service. Union meetings were held in the afternoon and evening. On the second Lord's Day there were three union services held that packed the largest church in the city to its utmost capacity. The morning service was a communion service. This was a service of remarkable power. A new missionary, who had arrived only a few days before, said "that she had scarcely ever experienced such an uplift of soul, because of the manifest presence of God's power throughout this service." Such was the universal testimony.

It is impossible to tabulate the results of a gathering like this one. The first definite object was instruction; yet the

result of that instruction was a conviction of sin, confession of sin, and a deep spiritual awakening. The last days were marked with prayer-groups everywhere, and at the morning devotional services, when opportunity was given for prayer, twenty or thirty would be praying at once; many of them sobbing out a confession of their sins. The results were not temporary, but word has come from many districts that the men have gone back to their churches confessing their own sins, and entire churches and out-stations are doing likewise. These are the visible results. Men who were thinking of giving up the ministry are preaching with power. During the institute several who had not decided to enter the ministry gave themselves fully to the Lord's work.

Thus the perceptible results may be tabulated as follows: There is a marked increase in spiritual development and a desire for higher things. A greater earnestness for evangelistic work. A broader vision to these workers of their ability in the extension of work. A realization of the need of knowledge and better methods of Bible study. A deeper sense of the value of prayer as a means of settling problems confronting the church rather than so much merely human effort.

One of the most advanced steps was the one looking to complete self-support. Each student paid one dollar tuition, and in this way about two-thirds of the expenses were met.

The program for next year is well under way.

MONTHLY BIBLE CLASSES.

Following the institutes, weekly, semi-monthly, or monthly Bible classes are held in the larger centers. In some centers such classes have been of the greatest value in deepening the spiritual life of the workers and in strengthening the spirit of fellowship and union.

We believe it is feasible to hold a Bible institute in any district. We believe it is feasible to have union Bible classes in every city where several missions are working.

The work that has been accomplished is largely due to the sympathetic help and financial support rendered by the Y. M. C. A. It has been one of the chief aims of the committee to work only in the closest harmony and sympathy with the missions and with every interdenominational organization that in any way is seeking to promote Bible study. Several

provincial federation councils have felt that the best expression of federation was in the promoting of Bible study among Christian workers. There are several provincial committees now at work co-operating in this important matter.

The quickening power of an intelligent knowledge of God's Word is the paramount need of the church, and the prayers of God's people are sought that we may, in a measure at least, aid in a deeper study of His Divine Word throughout the Chinese church.

The Nationalism of a Chinese Christian

BY A CHINESE STUDENT IN AMERICA

[The following extracts have been taken from a letter which appeared in the form of an article written by a Chinese student in last year's July number of *The American Journal of Sociology*. A footnote appended to it states that it was not intended for publication at the time it was written, and the editor says that he printed it as "a truthful reflection of the effect which conflicting influences that are parts of the present situation in China have had upon the mind of a single student."

It would be quite easy to criticise the article in details and still leave the main position untouched. The two things which seem to stand out as contributing chiefly to the mental and spiritual doubt of the writer are: (1) the conviction that missionaries on the whole have not done their best for China, nor proved the source of help to the nationalist movement which the writer and those who think with him expect them to be; and (2) that the writer fails to see in his contact with the public in the United States of America any convincing proof that Christianity has done much more for the moral uplift of the land than Confucianism has done for his own country. Stating that he still holds his firm belief in the truth of Christian teaching, the inference seems to be that missionary work is needed in the West as well as in the East, and the moral superiority of the West, so far as the writer's experience goes, is something in the nature of a fiction.

We prefer to leave the matter standing thus, that the writer may speak for himself. Some weak points in our missionary armour are to be touched by any critic who comes furnished with the necessary weapons, but we think that the criticism given by such a writer as this is worthy of special consideration. He is not likely to be alone in the type of opinion he holds, and it

is highly necessary for us to realize the kind of criticism our work and ourselves are being subjected to from some of our very candid supporters, however mistaken that criticism may seem to be.—ED.]

MY DEAR M——: I have duly received your favor of January 26, for which please accept my thanks. Having pleasantly read it over, I decide to answer a few lines in spite of the fact that I am overworked with scholastic burdens. . . .

My purpose and ambition, if these are correct words, is to be a humble servant of my God, my fellow-men, and my fellow-countrymen by identifying myself with the cause of education which has been the method of Confucianism. My interests are many-sided, religious as well as others. Besides, my religious view does not need to be the same as that of others as long as difference of opinion in certain respects, and to a certain extent, is inevitable.

With reference to the service of God as our object, there is no difference of opinion between us at all. Our disagreement lies in "methods" as you have called it. Kant says: "Our object is the same, but our methods and results are widely different."

I have three things in mind, and they are all contained in three words, viz., Divinity, Humanity, and Nationality. Briefly stated, my opinion is as follows:

The first in the order of importance is Divinity, the second is Humanity, and the third is Nationality. Without the basis of nation, mankind cannot be served. Without Nationality and Humanity as a sort of background, God cannot be served.

I remember at the commencement meeting at Hangchow College several years ago a certain pastor thought that he had corrected and improved my idea when he said: "The kingdom of God, not the country of China. Love the God and serve Him only." I still think now, as I thought then, that he has entirely misunderstood the situation, i. e., my viewpoint, the occasion, and China's position at that time. The subject of my speech was a patriotic one, "China To-day." How do *you* think of it? . . .

Under the present circumstances, in my opinion, the supreme duty of every true child of old China, male or female, old or young, Christian or non-Christian, if you please, is (1)

to preserve her national existence, (2) to resist the unreasonable demands of the foreigners, and to resist it with a sufficient force if necessary, and I am sorry to say force is a necessity and is the only salvation of China from the hell of the western militarism, (3) to improve the conditions of (a) individual living and (b) social welfare.

It is the duty of those who have received the light freely and early, let us say, to shine freely and brightly. It is incumbent upon them to act unselfishly and enlightenedly. Christians as Chinese citizens are under the absolute obligation to study and think diligently, soberly and carefully in order to receive more and better light themselves, and then to awaken, enlighten, agitate, direct, lead, and keep the nation on the way of prosperity and progress. Everybody cannot do everything, but everybody must do something. . . .

So great my admiration and worship of the Western civilization has been and still is ; so deeply have I been intoxicated with Christianity while in Christian schools at home and abroad, and still am ; so predominantly I have been influenced and attracted by the good Christians and missionaries, and still am, and their influence upon me is, after all, not bad, but beneficent and ennobling, I think. Yet, miserable me ! in spite of all, I cannot help feeling an irresistible reaction in my spirit and soul. I have something against the Christians as such and their conceptions of Christianity.

At first I thought that the enlightened West knows China with her people and civilization, and knows us better than the so-called ignorant and uncivilized China knows the great modern and proud world. But really, is there any difference between the Chinese as knowers of others and others as knowers of the Chinese ? I can tell you only truly and respectfully that there is too much ignorance even in the circle of university men here. You can tell the rest yourself. . . .

I think the missionaries, in spite of their good will, noble devotion, and unselfish work, *have done more harm to China than good* ; they have done more harm than any other people from the West, politicians and traders, and the greatest of all these harms is that China has been made unknown, and much worse, misunderstood. Consciously and unconsciously, purposefully and indifferently, directly and indirectly (such as through statesmen, travelers, etc.), *missionaries make misrepresentations* and thereby cause the Western people to form

misunderstandings. It may be that I can as well say that the missionaries have played upon the people and made fools of them. Am I saying too much? Of course I am addressing now the intelligent people.

The missionaries, generally speaking, are confined within the low parts of China's civilization. They come into contact with the worst element of China's citizenship and morality. It has been, furthermore, their interest and habit to see the dark and gloomy side of China. The truth is that the *missionary attitude* in China has been largely *egotistic fault-finding*, almost never wholesome criticism. When they write home, they usually draw pictures of the worst things that they have seen, and often give bad interpretations of good things. When they come home, they tell the people of abnormal and unusual cases that they know of. Of course the purpose of the missionaries is to appeal to the missionary sympathy of their own countrymen. They want to arouse and revive their missionary spirit and work up and stir up missionary enthusiasm. I do henceforth ask for a fair and square answer to my honest and sincere question, "*Who is responsible for the misconception of things Chinese in this large western part of the world?*"

No doubt it will be interesting to everybody, as it ought to be so, to reconsider some concrete facts. The Chinese are accused of being liars and bribers while the Americans are defended as being truth-tellers and not grafters. "On Sundays" there is a bold and imposing generalization that "all business in America is closed." America is told that a China woman beats the feet of her little young daughter into pulp and then sells her. . . .

Very unfortunately China has bad things. But quite uniquely the missionaries tell them to America either at random or at wholesale, accompanied with imaginations and exaggerations naturally. Enough of this. Before we proceed, perhaps it may be worth while to have you missionaries and us missionaried come together and talk it over. Remember the fact that from the Chinese standpoint the students here have many things to tell their fellow-countrymen when they return home and, if they will, to the great discredit and shame of Christian America.

I may be mistaken myself, or may mislead the opinion of others, or some people may misunderstand me themselves.

There is no perfect thing and no perfect man in the world, because perfection does not exist here. Therefore the missionaries may be, as I hope them to be, better in reality than in my thought and expression. They are sure enough good men. The only trouble is, in my opinion, that they are not only not so good as they ought to be, but also not so good as many people are inclined to think them to be. What I am certain is that from the standpoint of nationalism and patriotism, they give us little or no satisfaction or substantial aid.

I like to add that as far as personal characters, morality and relations are concerned, I am sorry to say that in my own experience I have been unable to find much difference between Christians and non-Christians in this country. The fact is that non-Christians treat me as well as the Christians, if not better.

Patriotism is now my decided journey of life. For China, our dear great and old country, I am very willing, if it is necessary, even to sacrifice my insignificant self and give it in exchange for the sacred habitation of our dear ancestors and the happy land of our beloved successors. For the salvation of China I am even willing to damn my soul, if necessary.

By the way, let me call your attention to the spirit of sacrifice in Moses, Paul, and David, or Samuel. Each of these men wished to sacrifice his soul in order to save his people, if it had been necessary. In the career of my own choice, I have been long desiring and yearning for the same spirit and its realization thereof. Tell me wherein I am wrong.

In short, my position forcibly expressed, amounts to this—*Rather China without Christianity than Christianity without China.* If Christianity cannot get along with the existence of China, or without disturbing or curbing her national life, we, at least most of us Christians, will have none of it. Upon this we are determined. Yes, if you please, you can call this to be a worldly idea of a worldly man. Indeed, in that sense, we do care for China and the world only; we do not want Christianity at all.

Personally, I believe, and really, that I myself can know and decide better than any human being can do for me as to what and how I shall live my life. I think I can do much better, perhaps a hundred times better, if you will, than if I chose to be a preacher, in accordance with the persuasion of

you missionaries. I refer to the religious interest alone ; other things being put aside, in order to gratify your missionary appetite.

Preaching is all right. To love God and serve Him is all right. The trouble is that most of you people, as it seems to me, think that one is right only when he is a preacher, doing and knowing little or nothing else. I assert that such is the substance of your thought and conduct. That is a mistake.

The real trouble is that most of you, I do not say all of you, say that the Chinese ought to love our country (*you never say, to serve it*), but when we begin to try to realize our patriotic consciousness and express it in our speeches and actions, at once you want to stop and turn us back absolutely to indifference. You wish us as Christian citizens "to do nothing" and "to be nothing," so to speak. I think this alone is a sufficient reason for the enemies of Christianity to attack the missionaries and Christians at large and regard them as unpatriotic and traitors to China.

Perhaps the missionary situation is too peculiar and too deep for me. It may be more good than bad. But it is certainly bad to the patriotic cause. I have long found out that most of us enlightened Chinese Christians know that fact. The enlightened missionaries know it, too. And all missionaries ought to be enlightened, anyway.

According to my humble opinion Christianity is religion and Confucianism is ethics, and the two can and will co-operate with each other. Confucianism is ethical, because it leaves out the relation of man to God and the future life, which are, in my view, essential elements of all religions. I believe, and very resolutely, that there is *no conflict at all between the true Christianity and the true Confucianism*. Fight against Confucianism? You can, if you will. But I will not.

Should you missionaries and Americanized Christians, fortunately few, *be more cautious, considerate and sympathetic*, we would rejoice and bless you greatly. Then most Chinese will help you too. Or I seem to see as if there were clouds, darkness and dangers coming to cover and overwhelm them. Certainly one-sided and bigoted Christianity is doomed. Modern China will not tolerate it.

The Proposed Evangelistic Association

(CONTRIBUTED)

BY vote of the Centenary Conference the Committee on Evangelistic Work were instructed "to take steps toward the establishment of an Evangelistic Association," and accordingly a call has been issued for the first meeting to be held in the Martyrs' Memorial Hall, on Tuesday, April 13th. The question has been raised in correspondence received by members of the committee, and more notably in a letter from "Evangelist," published in the February RE-CORDER, whether such an association is indispensable or not; if not *indispensable*, it may be granted that the organization should not be effected.

Two objections to the formation of a new association that are worthy of serious consideration are the following: 1. There are already too many organizations. 2. Evangelization is a question of men rather than of method. Concerning these, this may be said: Is all being done that might be, or that in order to success in China must be, done? The present method of every one working alone on his or her own lines results in much confusion and lessened power. That the results are as good as they are, is due to the fact that the men have been good where the method has been *nil*. It is not to be expected that a *laissez-faire* policy can do all that is needed in a country like China. Something more is urgently needed.

The following suggestions as to the aim and object of the proposed association may perhaps show that there is a field for real usefulness:

I. AIM. (1.) To enlist the best thought and experience of the world in what is confessedly the greatest problem that confronts the Christian world to-day, either through contributions of a literary kind or through lectureships. There are certain phases of the problem in China that need the help of the trained historian, whether he be trained in the Christian or in the great ethnic religions. If these men must be looked for at home, they should be found there and their help obtained. (2.) To serve as a means of influencing thought and directing the energies of the missionary body, especially of the younger missionaries.

II. Some of the things to which this association would give its attention: (1.) A thorough study of the missionary spread of Christianity to discover what have at different times been its elements that have appealed most to the nations it has been seeking to win; what have been the pitfalls into which it has fallen; and what lessons it has to give for the work in China. Such study would naturally cover the following: (a) Conquest of the Roman Empire, as Harnach has made in his "Expansion of Christianity." (b) Conquest of Europe, leading up to a statement of the dominant note of present-day Christianity in the West. (c) A sympathetic but yet critical study of the spread of Christianity in mission lands where it has met with the largest success, e.g., Uganda, Korea, South Sea Islands; or its most signal failures, e.g., anciently in Northern Africa; or its greatest difficulties, e.g., in contact with Mohammedanism. (d) A similar study of the present status of Christianity in India and Japan. (e) A study of the immediate, and also of the more permanent, results of mass movements towards Christianity and of the causes which led up to them. (f) An equally sympathetic and critical study of the spread and results of Roman Catholic missions and of the methods used in the lands to which they have gone.

(2.) This study of the spread of Christianity in other lands and under other conditions should lead up and help to a solution of the problem or what, exactly, is meant by the Christianization of China; to help to clarify ideas as to just what should be emphasized as important to this result; and to unite all, as far as may be possible, in emphasizing essentials, an emphasis in danger of oversight through either ignorance or carelessness at present.

(3.) A thorough study of the missionary spread of the great missionary non-Christian religions—Buddhism, Mohammedanism, etc.—and of religious conditions in China, both past and present. This would naturally cover the spread of Buddhism in China and Japan, of Mohammedanism in India and China, of Confucianism and Taoism in China, and of Confucianism in Japan. It also incidentally would elicit information of the present status of Mohammedanism in China and of Jewish communities that are said to exist here, of either of which the average missionary knows but little.

(4.) Create and make accessible to all a Christian apologetic suited to China's needs to-day, one that will take note of

the need for an intellectual conquest of China. The missionary should have ready to hand the best answers to agnosticism and materialism that Christian scientists have to offer.

(5.) If there is to be an "Oriental type" of Christianity, as many believe there will be, that is not an exact reproduction of the Christianity of the West in its emphasis, its ritual, and its government, the association would be in a position to watch the course of events and help in maintaining essentials.

(6.) The association should, from the entire mass of tracts and other Christian literature, select such works as are of widest usefulness and stamp them, just as the Educational Association does for educational works, with its *imprimatur*. It should also make a careful study of the needs along literary lines and arrange for the production of such books as are needed by the men best qualified for the work. This would do away with the present chaotic state of Christian literature in Chinese and save much needless waste of both money and time.

(7.) There are many special problems that have never been attempted effectively, and that would come within the province of this association. The following are instances: (a) City evangelization. Beyond street-chapels little or nothing has been done, and many feel that the usefulness of these is not very great. (b) The institutional church. Is it needed? Has it been really tried? Would it facilitate a most difficult work? (c) Can a closer union be made between the churches and the Y. M. C. A. than has been done in the West? (d) Ways and means of holding graduates of our schools who have either become Christians in school or have at least been made favorable to Christianity. (e) The same for patients in the hospitals and dispensaries. (f) The carrying on of evangelistic campaigns under the auspices of the association. (g) The problem of efficient country evangelization.

An outline such as this cannot be complete in the suggestions it offers, but it would seem to show that there is important work to be done that will never be done at all unless through some such organization as the one proposed. It only remains to be said that membership must not be restricted to those in directly evangelistic work, but open to all who are engaged in the Christianization of the Chinese, whether in China or abroad.

In Memoriam: Rev. D. W. Chandler

BY REV. F. OHLINGER

ON December 21st, at Ann Arbor, Michigan, Rev. D. W. Chandler, formerly connected with our Foochow (China) mission, passed on to the higher service and equipment. It is doubtful whether our Board of Foreign Missions ever sent out a man more signally qualified for a difficult work than was our departed brother for the work in China as he found it. By the time Brother Chandler had, by dint of faithful touring in the work, acquired a preaching knowledge of the language, the Chinese church had reached a critical point in its development. The principle of self-support had been quite generally adopted by both the ministry and laity as in itself correct, and the only question on which differences of opinion arose was the question how far self-support might then be required of the Chinese church. The Foochow conference was organized in 1877. Higher education received special attention, and in due time the Anglo-Chinese College, and the Women's Training School, were added to the agencies for carrying on the growing work. In all these Brother Chandler took a deep interest and rendered efficient service. His enthusiasm and fidelity were contagious. It was understood that intimate friendship with him meant chiefly better work and greater self-denial. In 1880 we elected him to preside at the session of the conference. When failing health finally made his return to America necessary, profound regret was expressed. It was a rare privilege to be present when the Rev. Huang Pau-seng, our Foochow delegate to General Conference, visited Brother Chandler last summer. Although these two brethren had not seen each other for a quarter of a century, they conversed almost as freely as if they had worked side by side all these years. In a letter to the writer, Brother Huang alludes to his visit at the bedside of Ceng Seng-sang (teacher Ceng) as one of the special delights of his trip around the world. While no one could wish that his sufferings had been prolonged even for a day, yet many will be the tears shed in distant China when his death is announced and all hope of seeing his face once more in this world is cut off.

Amid a lingering illness, extending over fifteen years, he was wonderfully sustained by divine grace. On Thanksgiving day the writer saw him once more, and as usual enjoyed a brief

season of spiritual converse and prayer. He fully realized that the end was near and rejoiced in the prospect of final release. His faithful wife and four sons were at his bedside when he fell asleep. To the last moment his mental faculties continued their intense activity. The funeral services were attended by President Angell, of the University of Michigan, and by other prominent citizens. His pastor, Dr. Stalker, spoke in a most fitting manner on "The Tools Our Brother Worked With;" the writer spoke of him as "The Conscientious Missionary, the Lover of Nature, and the Tireless Student." A goodly number enjoy a larger thought-world to-day because they came in contact with the mind of D. W. Chandler.

In Memoriam: Mrs. C. Hartwell.

ON December 7 occurred the death of Mother Hartwell, the widow of the late Rev. Charles Hartwell, of the American Board Mission in Foochow. On the following day the funeral was held with impressive services in the city and on the south side where interment was made.

The occasion of her death was a fall resulting in a broken hip and weeks of suffering, from which she was too feeble to rally.

Her maiden name was Hannah Louisa Plimpton. She was born on a farm in Sturbridge, Mass., U. S. A., June 30, 1823. She entered Mount Holyoke Seminary in 1845 and graduated in 1848. Her class was the last to graduate under Mary Lyon. She was teaching for the next ten years, first in West Haven, Conn., then in southern Illinois at a place now called Duquoin, in Perry county.

In 1858 she became the wife of Rev. Lyman B. Peet, who was the second missionary to enter Foochow to work under the American Board in 1847. In 1871 she returned to America with her husband and their four children, and they made their home in West Haven. Mr. Peet passed to his heavenly reward in 1878. The youngest daughter having died in 1874, the mother had the three remaining children to plan for when the cost for their education was at its highest. Her eldest child graduated from Mount Holyoke in 1883, and in 1884, with this daughter and her husband, Rev. Geo. H. Hubbard, she returned to Foochow for missionary work.

In 1885 she became the wife of the Rev. Charles Hartwell, who died in 1905. It is remarkable that she lived with her first and second husbands the same length of time—nineteen years. After 1884 she had but one furlough in the U. S., and that was taken in 1890-1. In 1900, the time of the Boxer trouble, she spent a few months in Japan. With these exceptions the last twenty-four

years of her life were spent in China. From the first to last, fifty years of her life, one may say, were spent for China; for the long furlough at home was spent in preparing a son and daughter for work here. Counting twenty years of work for her son, Rev. Lyman P. Peet, in Foochow College, and twenty-four years for her daughter as missionary for China, added to her own fifty years, gives a total of ninety-four years. The second son, Dr. Edward W. Peet, as a physician in New York, has done a great deal of missionary work with the Chinese of that city for the past eighteen years; so one might well say her gift to China is a hundred years of missionary work.

She started a woman's school at Ponasang in 1885 in a little school house originally built by Mr. Peet for a day-school. Even at the age of more than three score and ten it was her pleasure to teach in Foochow College three-and-one-half hours a day, and the students she taught then will ever hold her in loving remembrance and rise up with her children and many friends to call her blessed.

Among her farewell messages is this one to the students of Foochow College:—

May all the school boys have a message in their own hearts and deliver it to all they come in contact with. I hope they will be a blessing to their country, their schoolmaster, and each other.

Another message in keeping with her life was, "Give my love to everybody."

Her very last words were spoken Sunday morning at the time for going to church: "Goodbye everybody, goodbye all."

Her health had been remarkably good, and when she rose Friday morning, November 13, it was with the purpose to prepare to return to Pagoda Anchorage in the afternoon. Her fall and broken hip made it impossible, but many times during the days that followed she thought she must be going, must dress and fold her clothing; and when a piece of bed clothing had been folded by her active hands she would say: "Take it away," or "I want to go," a suggestion for the following lines:

"Take it away," this earthly, time-worn tent,
So long a joy, but now 'tis sorely rent;
'Tis many days that I have been alive
To count the years to full four score and five;
I fain would fold it up and fully count
My day's work done, and now would gladly mount
The golden shore, just o'er the narrow flood,
The river death, that separates from God,
Its waters cold I fear not now to pass,
For all the way He addeth grace to grace;
His promises are true and each one good,
"I will be with thee in the river's flood;"
"In death's dark valley I will fear no ill,"
His rod and staff will comfort me until
I enter gates of pearl and into light
Of Heaven pass, and faith be changed to sight;
To Saviour, kin, and friends, a gladsome throng;
Forever they to me and I to them belong,

G. H. H.

Correspondence.

MR. SHEPPARD, EVOLUTION, ETC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Rev. G. W. Sheppard's ably expressed article on the Christian Apologetic for China, in the December number, contains some good things, such as the insistence on the fact that being a Christian involves not merely a mental acceptance of Christian doctrine, not merely a change of opinions and worship, but a change of living, and as the statement of belief 'we believe in the trinity and Christ's place therein, in His miraculous birth and in the historicity of the New Testament miracles, in His true humanity.' Now in view of such expression of belief, which in this day cannot but do us good, and this insistence on practice which should help to make us careful, it may, especially in view of your having already criticised one conclusion in the article, seem ungracious to offer any further criticism of it. But its seeming assumption that 'the modern evolutionary view of creation... now held by modern thinkers in the West,' is the true view of creation which the Chinese Christian preacher should be taught, seems to me, though unable myself conscientiously to hold to the old orthodoxy, to be fraught with such a serious issue that I venture, at the risk of being thought narrow, to oppose this assumption. The specific word for *bara* is used some seven times in Gen. i, 1 to ii, 4. "Thirty-five times in Genesis i we have the Creator moving,

acting, speaking, making, blessing, creating."* And some nine times we are told that this, that, and the other brought forth after its kind. But evolution as generally understood involves the admission that one kind evolves something of quite *another* kind. Yet it may be objected on the one hand that the creation story of Genesis is discredited by science, and on the other hand that it is contrary to historical development, that, to quote Mr. Sheppard's words, 'it now seems probable that the monotheistic conception only gradually dawned even upon the minds of the Jews. That Jehovah was the only God, the Lord of the whole earth, appears to have been apprehended chiefly by the later prophets.' As to the former, the arguments which Professor Huxley brought against the Genesis record were all answered at the time, some sixteen years ago. And even Prof. Huxley said: 'There is no one to whose authority on geological questions I am more readily disposed to bow than that of my eminent friend Professor Dana,' and Prof. Dana's decision was: 'I agree in all essential points with Mr. Gladstone and believe that the first chapter of Genesis and science are in accord.'† In his book 'God's Living Oracles' Dr. A. T. Pierson says: 'The science of comparative anatomy is only about 100 years old. Comparative anatomy shows an order in the animal creation, from

* Dr. E. W. Bullinger in his paper, "Things to Come," March, 1904.

† Sir R. Anderson, "The Bible and Modern Criticism," p. 118.

the lowest forms to the highest, rather than reversely; the question of rank among vertebrate animals being determined by the proportion of brain to the spinal cord. In fish it is 2 to 1; in reptiles, $2\frac{1}{2}$ to 1; in birds, 3 to 1; in mammals, 4 to 1; then in man it takes a leap, and the proportion is 33 to 1. No common sense would have shown that the fish belongs below the reptile, or the reptile below the bird. Yet thousands of years before comparative anatomy took rank among the sciences, Moses followed the correct order of classification in this story of creation.' In confirmation of this Dr. R. Jamieson says: 'The order followed on the fifth day was the creation of water-animals first, next amphibious and other animals, and then birds.' The mammals and man clearly came on the sixth day. The seeming exception to the scientific order lies in the English mention of 'creeping thing' on the sixth day, but a glance at a Hebrew lexicon tells us that the word in question is a generic term, including all the smaller land animals, and used only once of water-animals (Ps. c, 25), the word that unquestionably means creeping things being that used in v. 20, which is again so defined in Lev. xi (vv. 21, 23, 29, 41, 42, 43, 44). Genesis i, then, seems to show a progress from the simplest to the highest order of being in accordance with science, and this is consistent with separate acts of creation, whereas evolution, 'the theory that organic life has developed from simpler to more complex forms in obedience to universal natural law,' does away with all creation of living beings. At any rate this is true in regard to

the extreme form in which some (e.g., Charles Darwin) modern scientists are said to have held the theory. As to the uncertainty of the data the theory rests on, it is sufficient to note that such an one as Prof. Tyndall wrote* 'Those who hold the theory are by no means ignorant of the uncertainty of their data, and thus only yield to it a provisional assent.' To come to the suggestion that history shows a progress from polytheism to monotheism. Dr. J. C. Gibson in his book on Mission Problems and Mission Methods, in that part in which he discusses carefully the Imperial worship of Shang Ti, says: 'In China at least the conception of God has not risen gradually from lower to higher levels. We find it in the earliest ages already at its highest development, and whatever changes have been introduced later into the Chinese conceptions of God, have been of the nature of a degradation rather than a development of the idea. . . . It is not unjust to say that idolatry is a comparatively modern development of Chinese religious life.' Just as Dr. Gibson contends that the worship of Shang Ti is a worship of one God, so, if my memory serves me rightly, it has been contended that the Egyptians worshipped originally but one God.† If this is so, then we have two of the oldest civilisations known going from good to bad and not *vice versa*. Sir W. M. Ramsay in an article in the *Contemporary Review* last year‡ said: 'Wherever evidence

* See "Things to Come," March, 1904.

† I think the quotation I read nearly eight years ago was from Wilkinson's Egyptians and occurred in Hyslop's Two Babylons.

‡ As quoted in the September, 1907, *Review of Reviews*.

exists, with the rarest exceptions, the history of religion among men is a history of degeneration, and the development of a few Western nations in inventions and in civilisation during recent centuries should not blind us to the fact that among the vast majority of the nations the history of manners and civilisation is a story of degeneration. . . . Beginning the study of Greek religion, as a follower of Robertson Smith and MacLennan, and accepting the Totemist theory as the key of truth, I was forced by the evidence to the view that degeneration is the outstanding fact in religious history and that the modern theory often takes the last products of degeneracy* as the facts of primitive religion.' Such a testimony from such a traveller and writer should surely carry great weight. What adequate basis is there, then, in face of the First Commandment, for attributing the monotheistic conception among the Jews to the the later prophets? But why trouble oneself about evolution? The reason lies in the thorough divorce from faith in the case of those who come to hold the theory in its extreme form, as for example the notorious Mr. R. Blatchford, who says in *The Clarion*: 'The Bible declares that God created the heavens and the earth and that He created them in six days. It declares that He made the sun and moon after He had made the earth*.' But he who heartily accepts the theory

of evolution believes all this to be untrue. The Bible declares that God created man in the likeness of His own image. But he who heartily accepts the theory of evolution believes this is not true. As to the fall. There never was any fall, never could be any fall according to the evolutionists. Evolution assumes a long slow *rise*. Now if there never was a fall, why should there be any atonement? No, if the theory of evolution be true, there was nothing to atone for and nobody to atone. Man has never sinned against God. In fact the whole fabric of the Christian faith is a mass of error. There was no creation. There was no fall. There was no atonement.* Believing that there was a creation, that there was a fall, that there is an atonement, the substitutionary death of Christ, I feel bound to contend against the theory of evolution, at any rate in its extreme form. Whether it is possible to hold a Christian theory of evolution, within certain clearly defined limits, which is consistent with Genesis i, as Sir Robert Anderson says he does, I am not very clear. But this theory is surely not 'the modern evolutionary view of creation which sees the world not as a thing once made, but as still being made,' it is not that theory 'now held by modern thinkers in the West,' who must be held to include even non-Christians, to which Mr. Sheppard refers. And it is against the modern theory which is inconsistent with Genesis i. that I have ventured to write.

Yours sincerely,

FRANK MADELEY.

SIANFU, SHENSI.

* What Gen. i, 16 says, however, is by no means necessarily that God created the sun, moon and stars on the fourth day, but only that He appointed them to their light bearing office on that day, for the word used is not bara, create, but ysah (יצה) which can mean ordain, appoint.

* See "Things to Come," February, 1904.

TERMS AND NAMES IN THE
REVISION OF THE BIBLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The letter from Pastor Kranz in the January number of the RECORDER, and your editorial note upon it, raise the whole question of terms in the Conference revision of the Chinese Bible, and with terms one may bracket names.

It is scarcely necessary to point out that this will be the only chance for rectification that will occur for years to come. On whatever principle the revision is effected, the terms and names now adopted will be imposed upon the Chinese church for a generation, probably until the church itself undertakes a translation of the Scriptures. That so much labour should be expended upon translation, while the important terms are left untouched, is to reduce the value of the result by one-half; in fact, if the terms are not dealt with, the question suggests itself, Why go beyond a revision of the Delegates' version similar to that which we have for King James' version in our present English revision?

The need for rectification of terms is evident to anyone who has taught students from any of our existing versions, Schereschewsky not excepted. Much valuable time is lost in explaining how the present terms do not mean what they seem to mean. Take for example 先知 or 施恩所. Why should the term for prophet not be as self-explanatory as it is now defective and misleading? and why should the mistranslation in the second term be retained, consecrated though it is in the speech of the church and en-

shrined in a beautiful hymn? There's the rub. The magnificent pioneer work of the delegates has welded not a few mistranslations upon the speech of the church in China, and one dreads the reproach of Philistinism when proposing an intrusion into such sacred things. But when the translation in general is subjected to revision, why should one fear a revision of the terms?

Doctrinally, it is important that we should not, if we can avoid it, continue in use a term which fixes a false, or defective, or excessive connotation upon the original word. Take as example Kohen (priest) in the Old Testament, mistranslated 祭司, as if one were to render consistently *Chih-hsien* as 'County-coroner,' naming the magistrate from one of his functions. Or again, baptize in the New Testament, rendered by some 施洗 and by others 浸. Surely we have material enough to hand to allow us to decide lexically which is the correct translation, or select one better than either. Polemics ought not to intrude here. I venture to suggest that the work of revision has now proceeded far enough to show the revisers where the terms in use are defective. The next step is to meet in conference and rectify them.

After the rectification of terms comes the transliteration of names. It is not profitable, if it were possible, to discover what rules guided the delegates in this matter. No system is apparent. We in the south are doubly hampered in our use of the present names. They lack system, and they fail to convey in many cases an idea of the original sound. I do not refer to such names as 耳邑, where the first character is read *zū* by

us; we have no *r* sound here, and so the discrepancy is inevitable. But it is possible to find characters for most of the sounds which will give a reasonably accurate idea of the original sound when read in any of the dialects. Here too a committee, selected from the revisers and representative of the principal dialects, would be able to arrange for a system of transliteration that would be scientific and reasonably accurate. May we not hope for such relief?

Yours sincerely,

JOHN STEELE.

CONFERENCE ON EVANGELISTIC
WORK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was glad to note that mention was made in the December issue of the RECORDER of the need of a conference for

the promotion of evangelistic work. I read it with much interest, feeling that it was most timely.

The impression is irresistible that the time is ripe for a greater ingathering than we have hitherto witnessed. But in many places, and, as I believe, in all denominations, there is a painful lack of results.

We all know that what is needed is the outpouring of the Spirit, not only upon those in whom we long to see the change, but also, and more urgently if possible, is this need realized in those who would bear this treasure—the life-giving Word—to the unsaved.

It is to be hoped that such a conference as is proposed, will not only result in greatly enlarged plans for the execution of the work before us, but also in very definite, individual help and preparation for such work.

K. L. O.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

An English-Chinese Lexicon of Medical Terms, compiled by P. B. Cousland, M.B., C.M.

This valuable publication is the work of the Terminology Committee of the Medical Missionary Association of China, done through its Editorial Secretary, Dr. Cousland. Such a work as this, the result of the labours of men who have given many years to the study of the subject, ought to fix with terminological exactitude the vocabulary of

medicine in China. The introduction to this lexicon explains the general principles upon which the committee worked, avoiding transliteration and the coining of new characters and using as far as might be names—existing—in Chinese and suitable for the purpose.

This work is not only the last work on this subject by reason of its thoroughness and the scientific method of its preparation; it is for all accurate work

the only book. It will, as a matter of course, be secured for use by all medical missionaries and others who are engaged in translation work, and it is sincerely to be hoped that the Educational Board of the Chinese government will have the wisdom to adopt this terminology for their own purposes.

The volume is well printed, although it appears that greater comfort in its use might have been secured by giving a wider spacing as well as more room to the Chinese portion of the page.

B.

Educational Problems. Published by the International Institute. Price 15 cents.

This is the text, more or less complete, of thirteen lectures delivered at the International Institute during 1906 by Dr. Gilbert Reid. These lectures were all voluntarily delivered on Dr. Reid's invitation; each lecturer making his own selection of subject. Of the thirteen lectures, four were delivered by Chinese, one each by H. E. Lu Hai-huan and Taotal Shen Tun-ho, and two by Dr. Yao Ping-ren. It is a noticeable fact that these Chinese lecturers dwelt strongly on the moral side of the educational problem; their topics being respectively, "Preserving the Old Learning in the New," "The Need of Moral Training in Modern Education," "The Cultivation of Character," and "Erroneous Sayings in the New Learning of China." The lectures delivered by foreigners deal largely with educational problems already solved in Western lands and the application of this solution to Chinese conditions. This will be an exceedingly use-

ful pamphlet to put into the hands of progressive teachers in our educational institutions and of those specially dealing with problems connected with the new education in China. It would also be suggestive to those educators and others who may desire to inaugurate lecture courses in connection with their work.

G. A. S.

Harvests In Many Lands, or Fruitage of Canadian Presbyterianism. Toronto: William Briggs.

This is the third of a series of missionary text-books prepared for the young people of the Presbyterian Church in Canada. It presents some of the results of missionary effort in the home land as well as in other countries. Its twenty-four chapters are contributed by as many men in the various fields. Formosa gets three chapters, Honan two, while the work of the Canadian Church in the Christian Literature Society is described in one chapter. It is to such study books as this that we must largely ascribe the modern awakening at home on the subject of missions. Dr. Smith's Uplift of China has had a wide vogue in England and America among all denominations, and recently it has been put into Danish.

Deaf Mute Primers, by Mrs. Mills, Chefoo. 6 vols.

We have much pleasure in calling attention to a series of six books prepared by Mrs. Mills, of the Chefoo Deaf and Dumb School, for teaching her pupils. Each page has a picture, a Chinese character, and the finger signs, while an English preface explains how to use them. There may be some missionaries

who wish to do something for the dumb unable to attend Mrs. Mills' school, and by the aid of these books anyone can show a Chinese teacher how to proceed. The six vols. are \$1.00. Along with these are 2 vols. for 30 cents with *pictures* only for pasting on cards. These lessons are also well adapted for teaching hearing children in kindergartens and primary schools.

Suggestions for Leaders of Bible Classes, by Arthur Rugh and L. D. Cio Y. M. C. A. English and Chinese versions.

This is a welcome addition to the excellent helps to Bible study prepared by the Y. M. C. A. in China. China's young men are gathering into Bible study groups, and the leaders need help. The preface rightly says that the promotion of daily, voluntary, devotional study among

the students is at the root of the solution of many problems of work among students. The great interest taken now-a-days in study of the simple text of the Scriptures, apart from all critical questions, is one of the most encouraging signs of the times.

The Shanghai Mercury Blotting Pad, Desk Book and Hong List for 1909. A Business Directory for Shanghai. Shanghai Mercury Office. Price \$2.50.

This very convenient Blotting Pad and Directory combined makes a useful companion to the writing desk, and contains tables of Postal Rates for the different countries, Weights and Measures, Chinese Festivals, etc., and Exchange Tables, turning dollars into taels and taels into dollars, followed by a Memorandum and Diary for the year.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. *N. B. Some whose names have been on this list a long time are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.*

C. L. S. List:—(See below.)

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

New Life of Christ. By D. MacGillivray. (Out.)

Wide Wide World. By Mrs. MacGillivray.

Life of Rev. William Muirhead. (Out.)

Training of the Twelve. By A. P. Bruce.

Gulick's Growth of the Kingdom.

General:—

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Organ Instructor. By Mrs. R. M. Mateer.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Sermons on Acts. Genähr.

Outlines of Universal History. H.

L. W. Bevan, Medhurst College.

Concordance Dr. C. H. Feun.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches.

By J. Speicher.

Tholuck's Sermon on the Mount.

By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Choosing a Life Work—Yours. A manual of texts for young Christians. Stalker's Paul.

Robert Speer's Principles of Jesus. J.

H. Jowett's The Passion for Souls. Both in mandarin. Inspiration of a Christian. Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic.

By H. G. Whitcher and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

1. Pandita Ramabai. J. Hutson.

2. Secret of Victory Over Sin. J. Hutson. Meyer's.

3. Young Men, Don't Drift. J. Hutson. Meyer's.

4. Our Bible Reading. J. Hutson Meyer's.

5. Peace, Perfect Peace. J. Hutson. Meyer's.

6. Training of the Twig. Drawbridge. J. Hutson.

The first five are ready in Mandarin.

Recently Announced.

The Children's Hymnal or "Chinese Golden Bells," which Miss Garland formerly designed, is now in the hands of Rev. F. W. Baller. It will contain about 170 hymns.

The Christian Home in China, compiled by Mrs. A. H. Mateer. Vol. I. The Daughter in the Home. Vol. II. The Wife and Mother in the Home. Vol. III. Simple Remedies and Household Hygiene. (In press.)

母子同志, an adaptation of "David, a little soldier of Jesus Christ," by Rev. F. W. Baller. (In press.)

A missionary has under consideration the question of translating into Chinese *Dr. Campbell Morgan's three introductory volumes to "The Analyzed Bible."* If any other worker has entered upon this task an early communication to Mr. MacGillivray would be welcome. (Abandoned.)

Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic.

Expository Lectures on the Historical Parts of the Pentateuch.

Expository Lectures on Old Testament History (Solomon to Captivity).

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holy in Christ.

The Example of Christ. D. MacGillivray. (In press.)

Matheson's Aids to Engineering. C. L. S. (Out.)

Mrs. Mead's Catechism on Peace. C. L. S.

Muirhead's Scripture Treasury Revised. C. L. S.

S. D. Gordon's Quiet Talks on Service. C. L. S. (In press.)

C. L. S.: The Programme of Christ. (In press.)

C. L. S.: Railways of China. (In press.)

Y. M. C. A.: Outline Studies in Biblical Facts and History, by I. N. DePuy and J. B. Travis.

Y. M. C. A.: Studies in the Life of Christ, by Sallman.

Y. M. C. A.: Harmony of Samuel, Kings and Chronicles, by Crockett.

Y. M. C. A.: Yours, by F. B. Hoagland.

Y. M. C. A.: The Changed Life, by Henry Drummond.

Y. M. C. A.: Alone with God, by John R. Mott.

Y. M. C. A.: Scientific Faith, by Dr. Howard A. Johnston.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

Samuel Couling: Jewish History from Cyrus to Titus.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

W. T. Hobart: Johnston's Scientific Faith. Lectures on modern Missions, by Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

Mrs. Mills. Books for the Deaf Mutes.

N.B.—Two shocking cases of overlapping work have recently come to light, due to lack of announcement in this column. Verb. sap.

Missionary News.

The Sunday School Committee.

The Sunday School Committee appointed by the Centenary Conference has two very important announcements for all interested in the development of Sunday School work throughout China.

The Rev. F. B. Meyer, chairman of the World's Sunday School Association, has arranged to visit China to help us in this great work. He expects to leave London March 17th, holding a mission in Constantinople en route and reaching Hongkong about June 14th. His proposed itinerary is as follows:—

June 14-24, Hongkong.
 July 4-11, Kuliang and Foochow.
 " 14, Shanghai.
 " 18-25, Mohkanshan.
 Aug. 1-6, Kuling.
 " 12-18, Chefoo.
 " 22-29, Peitaiho.

It is hoped that local committees will make all arrangements necessary to ensure the success of these meetings. Correspondence on this subject should be addressed to the Honorary Secretary, Rev. W. N. Bitton, Shanghai.

The Rev. John Darroch, so well known among the missionaries of China as one of our best Chinese scholars, has accepted the appointment as General Secretary for the Sunday School work in China. Mr. Darroch is now assisting the British Committee in England in raising a guarantee fund to ensure the stability of the work. A cablegram has been received announcing the date of his arrival to take up his work in Shanghai as April 23rd. During these

intervening months Rev. D. MacGillivray has kindly supervised the preparation of the literature issued by the committee.

Beginning with January the issues have comprised: (1.) A monthly booklet containing notes specially intended for teachers and older scholars. (2.) Weekly leaflets containing the lesson, with golden text and a few questions and practical application. (3.) Weekly golden text cards. The leaflets and text cards are supplied with either foreign or Chinese artist illustrations. The booklets and leaflets can be supplied in either Wên-li or Mandarin. Missionaries should be careful to specify which is desired, also whether the foreign or native illustrations are preferred. Where possible cash should accompany the order. A tentative scale of prices for this year has been fixed as follows (prices include postage):—

Booklet, monthly, price per year, 10 copies, \$1.70; 50 copies, \$7.60; 100 copies, \$14.45.

Illustrated leaflets, weekly, price per year, 10 sets, .85; 50 sets, \$3.00; 100 sets, \$5.75.

Golden text picture cards, weekly, price per year, 10 sets, \$1.60; 50 sets, \$6.85; 100 sets, \$11.40.

A supply of the illustrated leaflets for January and February will be furnished free to any who will send stamps for payment of postage. These leaflets can be utilized as tracts at any time.

For the present please address all orders to

THE SECRETARY
 SUNDAY SCHOOL COMMITTEE,
 10 Woosung Road, Shanghai.

The Month.

IN PEKING.

Quiet has prevailed in the capital city during February. The Prince Regent seems to retain control of the situation, and so far no untoward circumstances have followed upon the dismissal of Yuan Shih-kai.—The Prince Regent is reported to strongly favor granting permission to the people to appeal to him directly without having to go through local and provincial officials.—Imperial Edict fixes May 1st as the date when the remains of the late Emperor will be removed to a temporary resting place at the Western Tombs. The permanent mausoleum now being constructed will cost five million taels.—Cipher telegrams are again received for transmission by the Chinese Imperial Telegraphs. In the nervousness that followed the death of the Emperor and Empress-Dowager ciphers were not permitted.—An Imperial Edict recognizes the importance of the reorganization of the navy and appoints a commission to bring forward definite suggestions to this end.—The Board of Finance in Peking is taking up the matter of the issue of notes by banks in China. The foreign Chamber of Commerce in Shanghai has made representations to the Board in regard to the matter.

OPIMUM AND REFORM.

Interest centered during the month on the International Opium Conference which assembled in Shanghai February 1st. The Commission was opened by H. E. Tuan, and the second day was organized with Bishop C. H. Brent, of the American delegation, as chairman. The sittings were behind closed doors and the reports given to the press have been meagre. Each country represented on the Commission rendered a report on the state of the opium trade within its own national boundaries, and with these as a basis the whole Commission

united in certain resolutions, all of which were passed by unanimous vote. These resolutions have not been published by the press, but assurance is given that the findings, especially from the moral standpoint, are a distinct advance on any yet passed by the various national commissions that have considered the question.—In a report to Peking, Viceroy Tuan Fang states that officials and people, to the number of 3,000,000, have given up the opium habit since the issue of the anti-opium decrees, and that compared with three years ago the opium smokers are now 65 per cent. less. The cultivation of the poppy and the revenue from opium has been decreased by half.—Chen Pih, the president of the Board of Posts and Communications, has been cashiered because he has been found guilty of misappropriating government funds.—The Municipal Council in Shanghai has decided to accede to the protest of the Mixed Court Magistrate against allowing actresses to appear at the same time with actors in the theatres of the settlement.

INDUSTRIAL.

The French Chamber has adopted a bill for a loan of 53,000,000 francs for the construction of the Yunnan railway.—Arrangements have been completed for a foreign loan for £2,000,000 to build the Hunan and Hupeh sections of the Canton-Hankow railway.—Chambers of Commerce in Manchuria have succeeded in floating a bank with \$15,000,000 capital. An association has been organized in Shansi for the purpose of encouraging people to put their money into railroad shares.—A corps of twelve lecturers has been engaged to travel throughout the province to exhort the people.—The director of railways in Anhui concludes an agreement for a loan of Tls. 3,000,000 upon the security of the revenue from lotteries and other duties.

CHINA AND FOREIGN COUNTRIES.

Minister Wu Ting-fang is reported to have unearthed an anti-dynastic plot in New York, and he has warned the Viceroy of the coast provinces to be on the lookout for ammunition being shipped from America by members of revolutionary party.—Tong Hyao-yan has spent the month in England and France. He was received by the Minister of Foreign Affairs and by the King. The attitude of press and people toward the Mission was most cordial.—The eldest

son of Prince Su will proceed to Berlin to study.—The Prince Regent is said to appreciate the importance of China being properly represented abroad and will only approve the appointment of men to foreign posts who are conversant with one or more foreign languages. It is contemplated to increase allowances to diplomatic and consular establishments.—An agreement has been signed between China and Portugal agreeing to the appointment of a commission to delimit the boundaries of Macao.

Missionary Journal.

MARRIAGES.

At Yüencheng, Shansi, 5th January, Mr. E. O. BEINHOF and Miss E. M. ROWE, both C. I. M.

At Changsha, Hunan, 23rd January, Mr. GEORGE HADDON, and Miss HELEN RANDALL VICKERS, both Wes. M. S.

At Shanghai, 3rd February, AUDASON A. CHARLES, of Nanking, and Miss CORNELIA B. SNOW, of Washington, D. C.

BIRTHS.

At Chentu, Sze., 12th January, to Dr. and Mrs. HENRY T. HODGKIN, Y. M. C. A., a son (John Pease).

At Wuchang, 21st January, to Dr. and Mrs. JOHN MACWILLIE, A. C. M., a son (Donald McGlashan).

At Shanghai, 22nd January, to Rev. and Mrs. CHARLES THOMSON, C. I. M., a daughter (Agnes Mary).

At Kityang, near Swatow, 23rd January, to Mr. and Mrs. JACOB SPEICHER, A. B. M. U., a son (Benjamin Robert).

At Welhsien, 27th January, to Rev. and Mrs. H. W. LUCE, A. P. M., a son (Sheldon Root).

At Peking, 30th January, to Rev. and Mrs. T. HOWARD-SMITH, L. M. S., a daughter.

At Ashiho, Manchuria, to Mr. and Mrs. E. MCKILLOP YOUNG, a daughter (Katharine Margaret).

DEATH.

At Laohokow, Hupeh, 11th January, MARIE HELLAND, wife of Rev. O. J. A. Helland, Norw. Luth. M.

ARRIVALS.

AT SHANGHAI:—

27th January, Miss E. ENGSTRÖM, from Sweden.

2nd February, Dr. and Mrs. S. COCHRAN and three children, A. P. M. (ret.); Miss C. E. CHITTENDEN, M. E. M. (ret.); Mr. M. P. WALKER, A. C. M. (ret.)

3rd February, Miss ETHEL A. FISHE, C. I. M., returned from England.

8th February, Rev. J. M. B. GILL, A. C. M., and Rev. L. C. PORTER, A. B. C. F. M. (ret.)

10th February, Miss E. E. HALL, C. I. M., returned from N. America.

13th February, Miss C. A. PIKE and Rev. E. A. BROWNLEE and child, all C. I. M., returned from N. America.

15th February, Miss F. ISAKSON (ret.) and Mr. A. E. WANDEL, both from Sweden and both Sw. M. S.

16th February, Rev. and Mrs. G. H. MALONE, A. A. C. M. (ret.); Miss M. H. FISHE, returned from England, and J. H. EDGAR, returned from Australia, both C. I. M.; Mr. and Mrs. EDGAR E. STROTHER, General Secretaries Y. P. S. C. E.

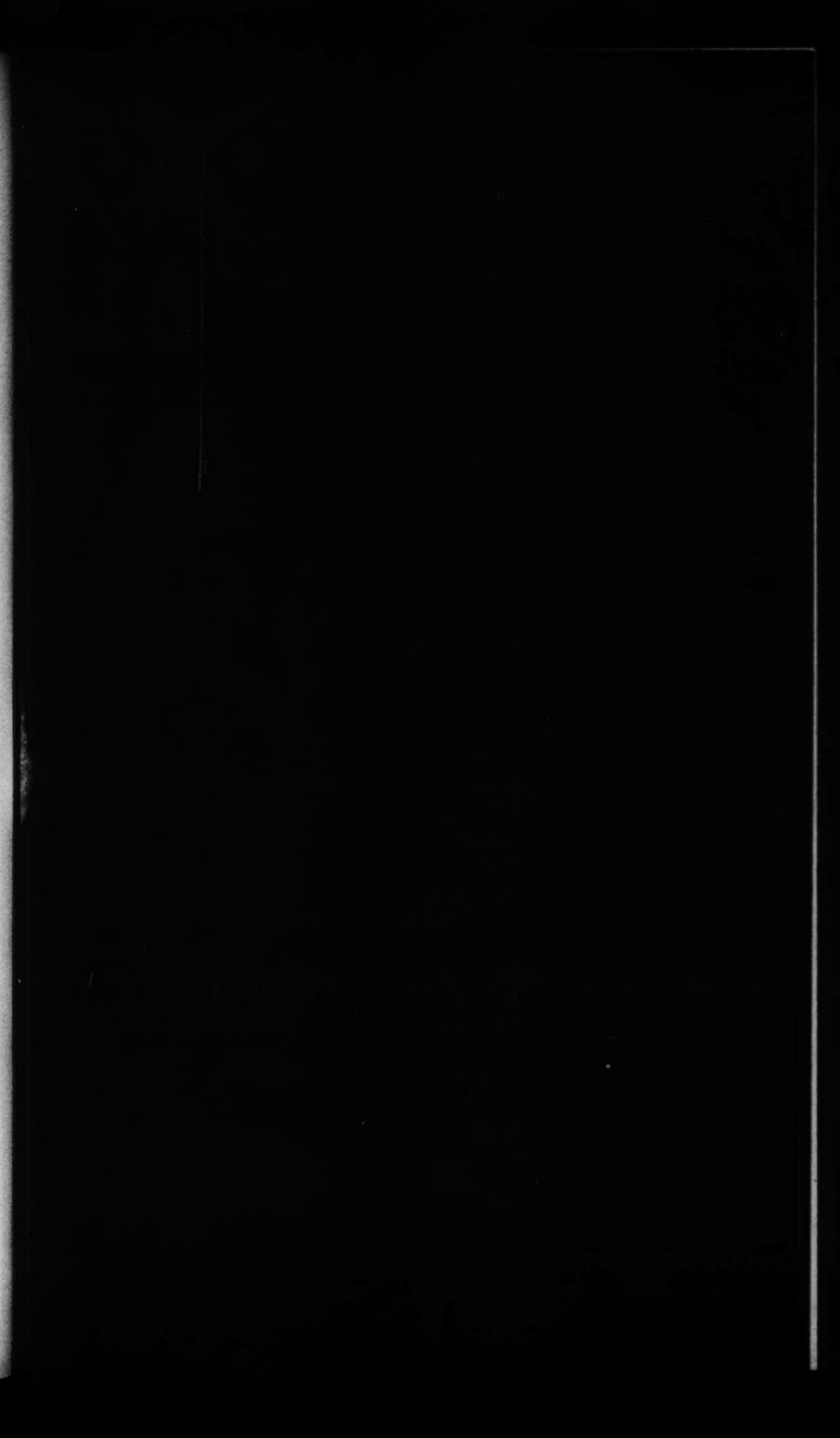
17th February, Mr. and Mrs. FRANK M. MOHLER, Y. M. C. A.

20th February, Mr. M. BEAUCHAMP, C. I. M., returned from England.

DEPARTURES.

6th February, G. and Mrs. CECIL-SMITH and child, C. I. M., for England.

20th February, Mr. and Mrs. M. HARDMAN and child, C. I. M., for England.



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